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The Ultimate Guide to

UMRAH

based on the famous book
Getting the Best out of Hajj

with special chapters on
Umrah in Ramadaan
and Visiting Madinah

Abu Muneer Ismail Davids



DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

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As with the *Hajj* book, a very special thanks to Imam Ahmad Al-Jehani; Imam Said Al-Mizyen and Imam Wajdi Hamza Al-Ghazzawi, who has been instrumental in providing me with the teachings of *Umrah*, according to the Qur'an and *Sunnah*.

Imam Wajdi Hamza Al-Ghazzawi did the Islamic editing of the *Hajj* book hence the same acknowledgement applies here, as much of the same data was used. For all the additional *Fiqh* issues, including the Ramadaan chapter, Imam Said Al-Mizyen did the Islamic editing.

All the people that contributed to the *Hajj* book are acknowledged here as well, as that book was used as the base for this one. *Jazakallahu Khairan*.

Once again I would like to thank my wife and children for their patience and understanding, as this book again took many hours of precious time that could have been spent with them.

If by chance I failed to thank someone who contributed to this project, please forgive me. May Allah reward all those who have contributed, directly or indirectly, in compiling this book. *Aameen*.

Preface

Praise be to Allah, Lord of the Universe. May peace and blessings be upon Prophet Muhammad, the last of the Prophets and Messengers, and upon his family and esteemed Companions.

Allah, Your help we seek, Your forgiveness we ask, and we seek Your refuge from the evil of our own selves and from our sinful deeds. Whosoever Allah guides, there is none to misguide him. And whosoever He leaves astray, none can guide him. I bear witness that there is no god worthy of worship besides Allah, and I bear witness that Muhammad (ﷺ) is His servant and Messenger.

There are hardly any books in English language that covers the subject of *Umrah* only. There is a definite need for such a book, as with *Hajj*, you see so many Muslims during *Umrah*, not knowing how to perform the rites properly. Since the publishing of the *Hajj* book, due to popular demand, I completed and published an *Umrah* pocket guide; a *Hajj* pocket guide; a *Hajj* pocket fold-out card and a pocket size supplication (chapter 11 of the *Hajj* book) booklet. These pocket guides have been extremely popular and useful. So if *Umrah* is new to you and you were hoping to go on a quick trip and perform *Umrah*, but feel overwhelmed by the size of this book, don't! Use the small *Umrah* pocket guide or just look at the few pages in chapter eight that covers the actual *Umrah* itself. However I advise that you do read the rest of the book as it helps you to plan, and get the best out of the trip.

So by using my *Hajj* book entitled, *Getting the Best out of Hajj* as the base, I made the necessary modifications to emphasise on the *Umrah* aspects only. Hence all the *Fiqh* rulings and the general style of this book is the same as that of the *Hajj* book.

I added a special chapter on *Umrah* in Ramadaan. Having been blessed to have spent Ramadaan in Makkah over the last fourteen years, I felt it was important to share it with you. I

have also included a short 'Hajj Chapter' as a reminder to my fellow Muslims about their duty they owe unto Allah, to perform their Hajj!

As with the Hajj book, I maintained the 'down to earth approach' to this book, so you may find the style of writing informal and chatty in some places. I also did this, as so many comments from the Hajj book were that the readers enjoyed this style. At the time of writing, the second edition of the Hajj book was being prepared for publishing. I have found such a great deal of satisfaction when I found what a positive difference the Hajj book has made for the pilgrims who chose to use it. So if you have taken the decision to visit the House of Allah, then I sincerely hope that this work will assist in making your journey a more pleasant and rewarding one.

﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

"Then, when you have taken a decision, put your trust in Allah. For Allah loves those who put their trust (in Him)."

[Surah Al-Imran (3), part of Ayah 159]

As with any other trip, there may be some anxious moments, try to be patient. Especially when it comes to obtaining visas for Umrah, as from experience this process can be extremely vexing.

I ask Allah's forgiveness for my own shortcomings and any mistakes I may have made in writing this book. I encourage the readers, if they have any suggestions or come across any mistakes, to share them with me, for indeed the believer is strengthened by the help of others.

All praise is due to Allah, our Creator and Sustainer, Lord of the Worlds.

Abu Muneer Ismail Davids
Muharram 1425 (March 2004)
Jeddah, Saudi Arabia.

Chapter 1 About Umrah

What is Umrah?

In Arabic the word *Umrah* is derived from *Al-I'timar* which means a visit. Here it means paying a visit to the Ka'bah, performing *Tawaaf* around it, walking between Safaa and Marwah seven times, and then shaving one's head or cutting one's hair short.

Why should one perform Umrah?

There is consensus among scholars that it is a prescribed worship.

Ibn 'Abbas reported that the Prophet (ﷺ) said:

«عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً».

"An Umrah in the month of Ramadaan is equal (in reward) to performing a Hajj."

(This does not, however, remove from one the obligation of performing the obligatory Hajj)

(Ahmad: 2808 and Ibn Majah: 2994)

Abu Hurairah reported that the Prophet (ﷺ) said:

«الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ».

"From one Umrah to the next is an atonement for any sins committed in between and the reward for an accepted Hajj is nothing but Paradise."

(Bukhari: 1773, Muslim: 1349 and Ahmad: 9948)

Umrah before Hajj?

Bukhari has reported from 'Ikrimah bin Khalid that he said, "I

asked Abdullah bin Umar about performing *Umrah* before *Hajj*, whereupon he said, 'There is no harm in doing so, because the Prophet (ﷺ) himself performed *Umrah* before the *Hajj*.'

Needless to say that one should give priority to perform one's *Fardh Hajj*. However if the opportunity arises to perform *Umrah* and one has not performed *Hajj* yet, then it is quite acceptable to do so. There are also many other misconceptions about performing *Umrah* prior to performing *Hajj*:

Some of the INCORRECT statements some people ascribe to:

- ☒ If you perform *Umrah* in the *Hajj* months, you must perform *Hajj* in the same year.
- ☒ If you perform *Umrah*, you must perform *Hajj* in the same year.
- ☒ You are not allowed to perform *Umrah* in the *Hajj* months if you are not going to perform *Hajj* also.
- ☒ You are not allowed to perform *Umrah* in the *Hajj* months.
- ☒ You cannot (should not) perform *Umrah* only, if you have not performed your *Fardh Hajj* yet.

There is no instruction from the Qur'an or the *Sunnah* that one MUST perform *Umrah* and *Hajj* in the same year. There is also nothing to substantiate that you cannot perform *Umrah* in the *Hajj* months. This is a belief from the days of polytheism and there is plenty of evidence proving the contrary.

If a person performs *Umrah* in the *Hajj* months followed by performing *Hajj*, the person automatically opts for the *Tamattu* method of *Hajj*, meaning that a sacrifice (to THANK Allah for being able to perform *Umrah* and *Hajj*) becomes compulsory.

The Prophet (ﷺ) performed three *Umrahs* in Dhul-Qada, without performing *Hajj* also!

حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسًا [رَضِيَ اللَّهُ عَنْهُ] أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ، كُلُّهُنَّ فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي مَعَ حَجَّتِهِ: عُمَرَةً مِنَ الْحُدَيْبِيَّةِ، أَوْ زَمَنَ الْحُدَيْبِيَّةِ، فِي ذِي الْقَعْدَةِ، وَعُمَرَةً مِنَ الْعَامِ الْمُقْبِلِ، فِي ذِي الْقَعْدَةِ، وَعُمَرَةً مِنْ جِعْرَانَةَ، حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ فِي ذِي الْقَعْدَةِ، وَعُمَرَةً مَعَ حَجَّتِهِ.

"Qatadah said that Anas (رضي الله عنه) had informed him that the Prophet (ﷺ) performed four *Umrahs*, all during the month of Dhul-Qada including the one he performed along with *Hajj* (and these are): The *Umrah* that he performed from Al-Hudaibiyah or during the time of (the truce of) Hudaibiyah in the month of Dhul-Qada, then the *Umrah* of the next year in the month of Dhul-Qada, then the *Umrah* for which he had started from Ji'raanah, the place where he distributed the spoils of (the battle of) Hunain in the month of Dhul-Qada, and then the *Umrah* that he performed along with his *Hajj* (on the occasion of the Farewell Pilgrimage)."

(Muslim : 1253)

When should one go?

There is no need to defer *Umrah* or *Hajj* until later in life. Many Muslims tend to do this, but this is a major error. Go as soon as an opportunity avails itself and go as often as possible if you are by the means to do so. *Umrah* can be performed as many times in one's life as one is physically and financially able.

If you have performed *Hajj* or *Umrah* before and you feel complacent about it, or if you are not convinced about the benefits of *Umrah*, ponder over the following *Hadith Qudsi*:

Narrated Abu Sa'id Al-Khudri, the Prophet (ﷺ) said:

«قَالَ اللَّهُ: إِنَّ عَبْدًا صَحَّحْتُ لَهُ جِسْمَهُ وَوَسَّعْتُ عَلَيْهِ فِي الْمَعِيشَةِ يَمْضِي عَلَيْهِ خَمْسَةُ أَغْوَامٍ لَا يَفِدُ إِلَيَّ لَمْحْرُومٌ»

"Allah said: Any of My slaves who is healthy and is by the means, and for five years did not visit My house, he is Mahroum."^[1]

(Ibn Hiban: 3703 and Musnad Abu Ya'laa: 1031)

For details on the 'best times' and visa issues for Umrah, see in chapter two under visas.

Should you take children?

Unlike Hajj where it is not recommended to take small children, Umrah is different and it is definitely advisable to take your children to the house of Allah if you are able to afford it. See in chapter 3 for more details about children.

Umrah in Ramadaan

Due to the numerous benefits of performing Umrah in Ramadaan, I have dedicated an entire chapter to it. See chapter 9.

Ibn 'Abbas reported that the Prophet (ﷺ) said:

«عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً».

"An 'Umrah in the month of Ramadaan is equal (in reward) to performing a Hajj."

(Ahmad: 1/308 and Ibn Majah: 2994)

Umrah according to Qur'an and Sunnah

Any form of worship (Ibadah) in Islam must be performed according to the Qur'an and Sunnah for it to be acceptable to Allah. One's true intention (Niyah) must be for Allah alone

^[1] Mahroum: The direct translation of the word is 'deprived'. Meaning that a person who is able and does not do so, has certainly deprived himself of something good, which he may regret it on the Day of Judgement.

and a desire for the Hereafter. It cannot be done with the intention of being seen among men for worldly gain. Strict care should be taken to perform all actions with *Ikhlas* (to perform any act solely for Allah) and *Itiba'a* (adherence to the Sunnah). This means performing Umrah as performed by the Prophet (ﷺ) without adding to or deleting from the rituals. Also, the money required for Umrah MUST be earned by lawful (Halal) means. One should start on this journey with the exclusive intention of carrying out the commands of Allah and to seek Allah's guidance and pleasure.

There is only one way of performing Umrah, that is, according to the Qur'an and Sunnah!

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾

"It is not for a believer, man or woman, when Allah and His Messenger (ﷺ), have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger (ﷺ), he has indeed strayed into a plain error."

[Surah Al-Ahzab (33), Ayah 36]

The Golden Rule

With so many opinions and interpretations on certain issues it is not uncommon for the people to find themselves in a state of confusion. If there are any disagreements on any issues, always ask yourself the following question:

What did the Prophet (ﷺ) say, do or didn't do?

Adopt this simple rule and it will make 'your life much easier'.

Men



Women

(Guideline only)



- **Normal:** Take comfortable, loose-fitting clothes.
- You do not need lots of clothes. Take clothes that are acceptable to wear to the mosque, and are easily washed and ironed.
- Take clothes with material that require little or no ironing.
- Keep packets of hand tissues (for the toilet, sweating, etc.). Some tissues are perfumed so avoid using them while in *Ihraam*.
- Washing powder is available in the supermarkets, if you plan to do washing. A bar of washing soap is also very handy.
- Take appropriate clothes with you. (Tight jeans and T-shirts with fancy slogans or figures/photos on them are not appropriate for this trip).
- Take a comfortable pair of sandals to wear with your *Ihraam* and for going to and from the mosque. Take a flat, soft pair if possible, as these are much easier to carry in your hand when you are in the *Haram*. Leave the expensive slippers for another trip, as you may 'lose' them in the *Haram*.

- Carry a small plastic bag or a small cloth string bag with you, to place your sandals/shoes in when you are inside the mosque.
- * Some accommodation packages provide washing facilities for clothes. (i.e. washing machines).
- * There are dry cleaning services available at a very reasonable cost.

Is this your FIRST trip overseas?

- I am assuming that you will be travelling by aeroplane. The requirements are different if you are travelling by bus or by ship.
- Wear loose fitting clothes and a comfortable pair of shoes.
- Swollen feet are a common complaint when flying. To avoid this discomfort, try the following:
 - When travelling take off your shoes and wear socks (preferably made of a natural fibre). Also ensure the shoes you wear while travelling are a good fit and preferably lace-ups so the lacing system can be loosened if your feet swell.
 - Use a pillow to rest your feet on. By raising your feet a little it will help the circulation.
 - Drink plenty of water.
- Do not sit throughout the journey. Get up and walk around a little bit to allow proper blood circulation.
- You may suffer from some earache or your ears may 'close-up' during the landing of the aeroplane. Chew on some gum or a sweet or 'force' a yawn. This will 'open' your ears.
- If you are suffering from a cold, then your earache may be very severe. Carry some pain tablets with you and take them at least ten minutes prior to the landing.
- Most travellers suffer from jetlag after arriving at their

What did the Prophet (ﷺ) say, do or didn't do?

- Needless to say, you should understand all the rites of Umrah.
- There is absolutely no need to memorise any of the long and short Du'a's you find in many books, for the different rounds of Tawaaf and Sa'ee. Most of these Du'a's have no basis in the teachings of our beloved Prophet (ﷺ).
- There is no specific Du'a' except between the Yamani and Black Stone Corner.
- Instead learn the Du'a's from the Qur'an and Sunnah.
- I suggest you memorise the few supplications related to the Tawaaf and Sa'ee. This will make your Tawaaf and Sa'ee much easier as you won't need to keep any books in your hand.
- Memorise the *Talbiyah* and its meaning:

«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ
وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ».

Labbayk Allahumma labbayk. Labbayka laa shareeka laka labbayk. Innal-hamda wan-ni'mata laka wal mulk. Laa shareeka lak.

(Here I am Oh Allah, here I am. You have no partner, here I am. Surely all praise, grace and dominion are Yours, and You have no partner.)

(Muslim : 1184)

- Many people think that the *Talbiyah* is only for Hajj. No it is for anyone that is in the state of *Ilhraam*, be it for Hajj or Umrah.
- Study authentic references and discuss any unclear issues with a learned scholar.

- **Wudhu'**: Learn the *Fardh* and *Sunnah* requirements for Wudhu'.
- **Salah**: As you will be performing many prayers in the *Haram* in Makkah (where the reward is 100,000 time for each *Salah*) and in the *Haram* in Madinah, (where the reward is 1,000 for each *Salah*), it is imperative that you perform the prayers correctly in order to obtain the highest reward.
- Learn about: What is *Fardh*, what is *Sunnah* and what is *Bid'ah* (innovation).
- Learn about the rewards of using a *Miswak* (tooth-stick) before every *Salah* (sold in and around the *Haram* areas in Makkah and Madinah).
- I recommend the following reading:
 - *Book of Salah* in *Sahih Muslim*
 - *Book of Salah* in *Sahih Al-Bukhari*
 - *The Prophet's Prayer* by Shaikh Muhammad Naasir-ud-Deen Al-Albaani, Al-Haneef Publications, Ipswich, Suffolk.
 - *A Guide to Prayer in Islam* by M.A.K. Saqib, Ta-Ha Publishers Ltd, London
 - About Wudhu', a book entitled, *Sifat Wud'u-in-nabee* by Fahd ibn Abdur-Rahman Ash-Shuwaib, International Islamic Publishing House, Riyadh.
- In Makkah and Madinah, it is more than likely that there will be a *Janazah Salah* (*Salah* for the deceased), after the *Fardh Salah*. It is normally announced over the loud-speakers in the *Haram*. The announcement will also indicate whether it is for a male, female or a child, also if it is for more than one person.
- A few important points I would like to mention:
 1. Learn how to perform the *Janazah Salah* as there are many rewards for performing *Janazah Salah*. (see

chapter 7, under *Janazah Salah*, in this book).

2. Do not be in a hurry after the *Fardh Salah* to perform your *Sunnah Salah*. As a *Musafir* (traveller) you are not required to perform any *Sunnah Salah*, except that of *Salatul-Fajr* and *Salatul-Witr*.
 3. Obey the *Sunnah* by sitting for a while after *Salah*, making *Istighfaar* and *Dhikr*. This way you will not miss the *Janazah Salah* if it is being performed.
 4. Women should not miss this opportunity to perform the *Janazah Salah*, as they are equally rewarded.
- As you will be performing many prayers while en-route to Makkah, acquaint yourself with the rules and laws governing the *Salah* for the traveller (*Musafir*).
 - Learn about the rules of wiping over your socks/shoes/*Khufs* during *Wudhu'*, as it is very useful while you are in the aircraft.
 - If you plan to visit Madinah:
 - It is good to learn about the history of Madinah.
 - What and where is *Raudat-ul-Jannah*, Quba Mosque, Al-Baqee cemetery, mountain of Uhud, etc.
 - The etiquette of visiting graves and the grave of the Prophet (ﷺ).
 - Learn some basic Arabic words [i.e. thank you; please; the numbers (this will help during shopping); hotel; where; clean my room]
 - Sometimes only the 'slang' Arabic words are used in shops, so if the shopkeepers do not understand you, try the 'slang' instead of the colloquial Arabic. If they still don't get it, then maybe it is your accent or the way you are pronouncing the words. Do not despair, it is not easy!
 - If all else fails, speak English. You will be surprised to find that most of the shopkeepers can speak a variety of languages (i.e., English, Urdu, Malaysian, etc.).

Chapter 3 About Women

This chapter deals with the issues of women as it relates to *Umrah*, such as:

1. The issue of *Mahram*.
2. Covering of the face while in *Ihraam*.
3. Menstruation.
4. Visiting of graves.

As some of the above issues have such varied opinions, I would like to start with the following reminders:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

"He who obeys the Messenger (Muhammad) has indeed obeyed Allah..."

[*Surah An-Nisa* (4), part of *Ayah* 80]

Abu Hurairah (may Allah be pleased with him) related that the Prophet (ﷺ) said:

«كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى»، قَالُوا: يَا رَسُولَ اللَّهِ، وَمَنْ يَأْبَى؟ قَالَ: «مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى».

"All my followers will enter Paradise except those who refuse. They said, "O Allah's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."

(*Bukhari*: 7280)

If for some reason you do not agree with the opinions expressed in this chapter or the rest of the book for that matter, then keep in mind the following *Hadith* where we are guided as to what to do about doubtful matters.

⇒ **Children:**

- ◆ If the parent wishes for the child to perform *Umrah*, then it is commendable for the child to wear *Ihraam* and the *Niyah* can be made by the parent.
- ◆ It is commendable if the child is able to complete all the rites, however there is no penalty if certain rites or pillars are missed.
- ◆ It is acceptable to carry the child on your shoulders during *Tawaaf* or *Sa'ee*.
- Unlike *Hajj*, it is a good idea to take your children with you to the House of Allah.
- Explain to the children the procedure they should follow if they become lost and show them the lost children's section at door no 13.
- Alternatively, teach them to stay (wait) in one place in the event of you 'losing' them.
- At the *Haram* in Madinah they do not allow any boys, regardless of age (infants excluded) to enter the female section of the mosque. Even if they are with their mothers. So, if you have younger boys, send them with their father, otherwise they will be forced to sit outside. I am not sure of the logic of this, but it happens.

Following are some more points to keep in mind for the different categories of children:

Teenagers:

- Same rules as those of adults apply in relation to acts of *Ibadah*.
- Assist them to prepare for the journey, keeping in mind that the needs and interests of teenagers are different from adults.
- A companion, such as a sibling or a friend will be of great value if they can also accompany them.

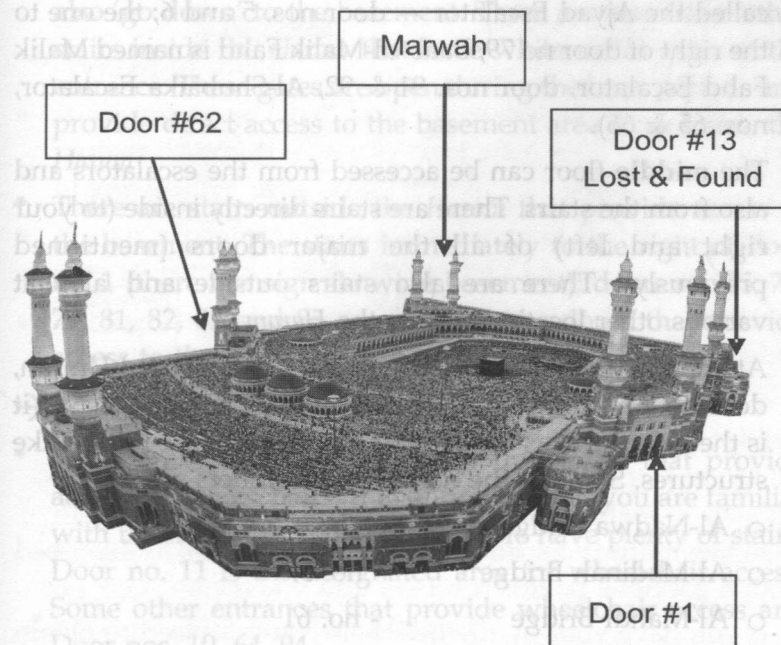
Ages 7-12 years:

- Don't take too many clothes, as it is easy to wash and dry your clothes in Makkah.
- Despite the heat, it is advisable to dress them modestly, especially when going to the mosque.
- Encourage the girls to wear *Hijab*, even though they may not have reached puberty yet. This is a good chance for you to get them use to it.
- The Prophet (ﷺ) advised us that we should encourage our children to perform *Salah* from the age of 7 and start disciplining/punishing them at the age of 10 if they do not perform *Salah*. So heed this advice and don't let the children be an excuse for not going to the mosque, instead let them frequent the mosque.
- Most airlines have special meals for children. If you are not flying with an airline that normally serves all *Halal* food, and you have booked *Halal* meals for yourself, then double-check with the airline if the children's meals are also *Halal*. Most of the time the children's meals are not *Halal*, hence you may have to take your own food. Take some potato chips, biscuits and some sandwiches for the children, just in case.
- Also take some sweets or chewing gum for them to chew on, during take-off and landing, to minimise earache.

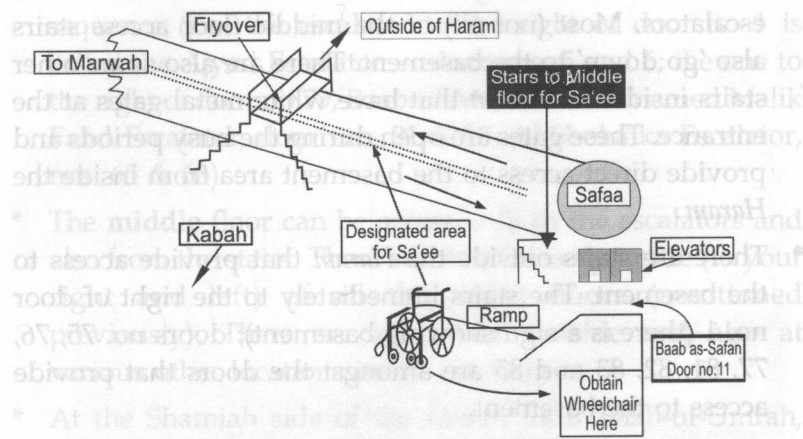
Ages 0-6 years:

- Diapers are readily available, but take enough for the journey and for at least a few extra days. I suggest you take more than what you would normally use in a day, as babies are prone to diarrhea when travelling.
- Take baby food, bottles, milk, and medicine (especially for pain and fever). Do not rely on getting baby food on the plane as it is not always *Halal*.
- Take enough clothes for the baby. Keep at least two sets of

- * The door numbers go in an anti-clockwise direction.
- * Some of the door names and numbers are:
 - King Abdul Aziz Door (Baab-ul-Malik Abdul Aziz)
- Door no. 1
 - Safaa Door (Baab-us-Safaa)
- Door no. 11
 - Salaam Door (Baab-us-Salaam)
- Door no. 24
 - Qarrarah Door (Baab-ul-Qarrarah)
- Door no. 43
 - Fath Door (Baab-ul-Fath)
- Door no. 45
 - Shamiah Door (Baab-us-Shamiah)
- Door no. 52
 - Umrah Door (Baab-ul-Umrah)
- Door no. 62
 - King Fahd Door (Baab-ul-Malik Fahd)
- Door no. 79
- ♦ The following picture should give you a general idea of some of the door locations.
- ♦ It is neither a *Fardh* nor a *Sunnah* requirement to enter from Baab-us-Salaam (Door no. 24).
- ♦ I have listed the location and door number of **Baab-us-Salaam** only because I have experienced so many times that some people insist on entering from this door. On occasions this door is actually closed as it causes disruption to those performing *Sa'ee*. You will then have to enter at Baab-us-Salaam flyover (Door no. 25). These flyovers are bridges across the *Sa'ee* area. If this door is far from where you are, please be aware that there is no evidence from the Qur'an or the *Sunnah* to indicate or instruct one to enter from this door or any other specific door.



- Both Baab-us-Salaam and the flyover have stairs, so the elderly and people with wheelchairs should definitely avoid them.
- ➔ **Access to the Roof, Middle floor and Basement areas:**
 - * The roof area is accessible via the escalators. There is stair access to the roof area, but it is not always open.
 - * There are escalators at various locations around the *Haram*.
 - * The escalators can also be accessed from the middle floor inside the *Haram*.



to the middle floor directly above (the location as described in a previous point), you may find one there.

- * If you have your own wheelchair you will need to obtain some permit allowing you to enter the *Haram* with it. This you can obtain from the office at door no. 12.
- * During the busy periods they do not allow wheelchairs in the *Tawaaf* area. You will need to hire a *Shubriah* or sometimes referred to as a *Kursi*. This is a stretcher like chair, which you sit in and is carried by four persons. The cost of this service is about 250-350 Saudi Riyals. The cost includes the carriers. You are not allowed to carry it yourself.
- * For *Sa'ee* the wheelchairs are allowed on the ground floor (there is a designated area) and also on the middle floor.
- * There is also a new office outside door no 1 (nearer to the street) where you can obtain a wheelchair free of charge.

- * The location inside the *Haram* where you can obtain a wheelchair changes from time to time, so ask one of the guards.

→ Where to meet:

- It is important that you agree beforehand with your partner or group where to meet after *Salah* or in the event of you 'losing' each other.
- If your accommodation is not far from the *Haram* then it may be better to meet back in the room.
- If you plan to meet somewhere inside the *Haram*, avoid the green light area as this is a very common meeting place and it is therefore always very crowded.
- Meeting outside at the clock tower (exit from King Abdul-Aziz Door) is also a very common meeting place. One disadvantage of making this a meeting place is that the clock has four sides and you may spend your time waiting on one side while the other person is waiting on the opposite side (experience talking).
- There are really no 'good' meeting places (other than your hotel) that I can suggest. It all depends on your routine and location. Once you have established a 'good' place, stick to it and try not to change it from day to day.
- The above is important if you are in Makkah during a busy period.

→ If you are lost:

- * If you are lost, go to door no. 13 (lost & found section) where you will be provided with assistance.
- If you hire a *Shubriah* for one of the people in your company, make arrangements where to meet again, as the people carrying the *Shubriah* will finish the *Tawaaf* long before you.

Haram, however, the one offered upon leaving any mosque should be recited:

«بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ»

Bismillahi wa salaatu wa salaamu alaa rasullillahi, Allahumma innee asaluka min fadlika.

(In the Name of Allah. Blessings and peace be upon the Messenger of Allah. Oh Allah, I ask of You Your favour.)

(Muslim, Abu Dawud 465, An-Nasa'i and Ibn Majah)

Chapter 8 Umrah

In this chapter we will explain the actual performance of the *Umrah*. However before we address that, I would like to explain some general terms about *Tawaaf* and *Sa'ee*.

⇒ About *Tawaaf*:

→ General Points:

- ◆ Types of *Tawaaf*:
 - *Umrah Tawaaf* ①
 - Welcome *Tawaaf* (*Tawaaf-al-Qudoom*) ②
 - *Tawaaf* for Hajj (*Tawaaf-al-Ifadah* also known as *Tawaaf-as-Ziyarah* or *Tawaaf-al-Hajj*) ③
 - Farewell *Tawaaf* (*Tawaaf-al-Wadaa'*) ④
 - *Nafl Tawaaf* ⑤
- ◆ For *Umrah*, only ①, ④ & ⑤ applies.
- ◆ ① & ② You should be in *Ihraam*.
- ◆ ① & ② *Ramal* (to walk briskly in the first three rounds) and *Idtiba* (to have your right shoulder open) are required for these *Tawaafs*.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ فَقَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدُمُ عَلَيْكُمْ وَفَدَّ وَهَنَهُمْ حُمَى يَثْرِبَ، فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ، وَلَمْ يَمْنَعَهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا الْإِبْقَاءَ عَلَيْهِمْ.

Narrated Ibn Abbas (رضي الله عنه): "When Allah's Messenger (ﷺ) and his Companions came to Makkah, the pagans circulated the news that a group of people were coming to them and they

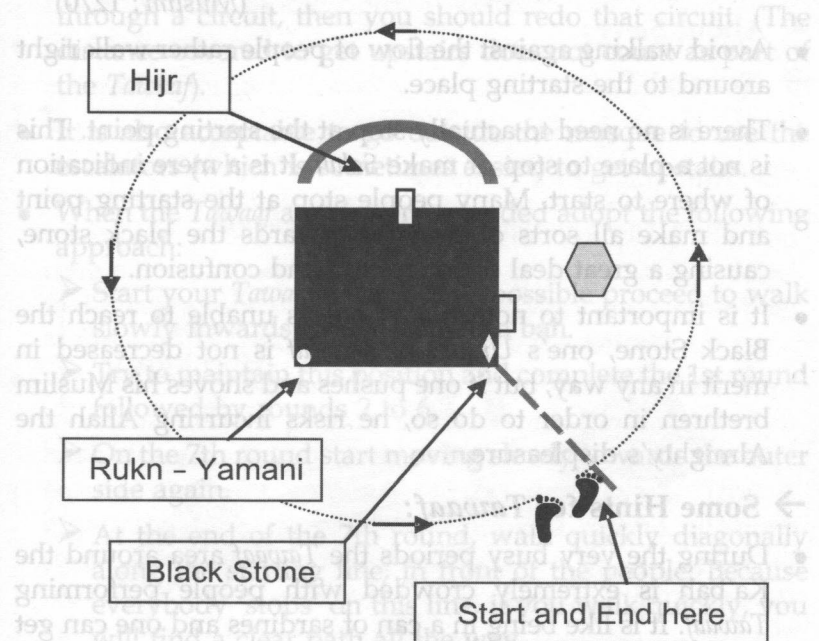
had been weakened by the fever of Yathrib (Al-Madinah). So the Prophet (ﷺ) ordered his companions to do Ramal in the first three rounds of Tawaaf of the Ka'bah and to walk between the two corners (The Yemenite Corner and the Black Stone). The Prophet (ﷺ) did not order them to do Ramal in all the rounds of Tawaaf out of pity for them."

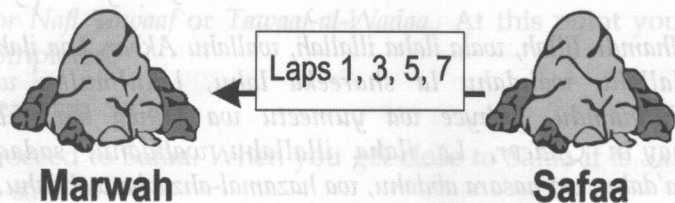
(Bukhari : 1602)

- ♦ ④ This is the last act to be performed before leaving Makkah.
- ♦ ⑤ This Tawaaf can be performed at any time and as many times as possible.
- ♦ ③ ④, & ⑤ No Ihraam, no Ramal and no Idtibah for these Tawaafs.
- ♦ There is no Niyah to be uttered audibly. The Niyah is in the heart.
- ♦ Tawaaf begins at Hajr-al-Aswad (Black Stone) only and proceeds in an anti-clockwise direction.
- ♦ The Tawaaf also finishes at the Hajr-al-Aswad.
- ♦ One should encircle (walk around the outside) the area called Hija (the open area, under the roof's waterspout, surrounded by a low wall).
- ♦ The number of circuits to perform is always seven, regardless of the type of Tawaaf (i.e., Umrah, Hajj or Nafl).
- ♦ When you are in doubt about the number of rounds you have made, rely on the lesser number you remember.
- ♦ Du'a' in your own language, Dhikr, and reciting Qur'an are all acceptable forms of Ibadah while performing Tawaaf.
- ♦ Tawaaf must be interrupted for Fardh Salah and recommended for Janazah Salah. Resume from where you have stopped. If you stopped half way through one circuit, ensure that you continue at the right place. This is important if you stopped for Salah and moved positions several times before the actual Salah. So it is important to

- remember exactly where you have stopped, otherwise start again. If you are not sure about the number, choose the lesser number or start again.
- ♦ It is permissible to talk while performing Tawaaf. Most scholars agree that one should only discuss necessary/required things and not merely engage in idle chat.
- ♦ Avoid performing Tawaaf in groups or following and reciting behind a 'leader'. The Prophet (ﷺ) was the best of teachers and he did not lead anybody, or any group, in Tawaaf, nor did he instruct his companions (رضي الله عنه) to do so.
- ♦ Avoid raising your voice while performing Tawaaf.

Narrated Abu Musa: We were in the company of the Prophet ﷺ on a journey, and whenever we ascended a high place, we used to say Takbir [(Allahu Akbar — Allah is the Most Great) in a loud voice]. The Prophet ﷺ said,





✧ But this is without any reference to any particular place where it should be said.

✧ Upon reaching Marwah, the 1st lap is complete. Ascend Marwah, face the Ka'bah, and it is commendable to do what was done at Safaa.

✧ Proceed back to Safaa (once again men run at the green lights if convenient). The 2nd lap is now complete. Repeat this procedure at Safaa and Marwah until you finish at Marwah, which should be your 7th lap.

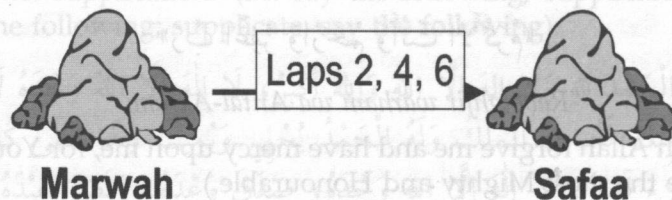
✧ There is no *Du'a'* at the end of the 7th lap at Marwah.

✧ *Sa'ee* is now complete.

✧ It is better to perform *Sa'ee* while in the state of *Wudhu'*, but it is permissible to do it without *Wudhu'* (ablution).

5. Proceed to have your hair cut:

✧ As mentioned earlier, it is recommended for men to shave their heads and women should cut no more than one



fingertip length (about one inch) from their hair (one place only).

✧ You are now out of the state of *Ihraam*.

✧ **Umrah is complete.**

✧ You may now adopt your normal clothes again.

→ Complete:

• If you feel somewhat concerned or disappointed that you have not performed your *Umrah* 'correctly', don't. Most people feel this way after their first Umrah.

⇒ What Next?

→ What are the best actions?

• Spend your time attending *Salah* at the *Haram* (remember each *Fardh Salah* in the *Haram* has 100,000 times reward, compared to any other Mosque, except the Prophets mosque in Madinah (1,000) and Al-Quds (500) in Jerusalem).

• Also keep yourself busy with recitation of the Qur'an, *Nafl Salah* and *Nafl Tawaaf*. As mentioned earlier, *Nafl Tawaaf* is one of the best forms of *Ibadah* while in Makkah.

• Many people spend lots of time shopping. Try not to waste your time shopping and in idle discussions. Time is precious, so use it well.

→ Performing multiple Umrahs:

✧ If we look at the practice of the Prophet (ﷺ) and of his companions (may Allah be pleased with them), we do not find them doing this at all. They did not try to accumulate many *Umrahs* on the same trip. Had there been any virtue in doing so, they would not have omitted that. **Therefore, doing many Umrahs on the same trip is not recommended.** One may do so only when one wants to do the *Umrah* on behalf of someone else, or in fulfillment of a pledge.